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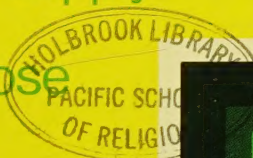
"What I say unto you I say unto all, WATCH."—Jesus



Demonstrating Our
Ever-present Supply

Challenge Those
Beliefs!

Beyond
Pollyanna



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[The next issue of the Sentinel, October 10,
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Founded in 1898 by Mary Baker Eddy,
 Author of the Christian Science Textbook,
Science and Health with Key to the Scriptures



Marca Registrada

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“What I say unto you I say unto all, WATCH.” Jesus

Beyond Pollyanna

ALAN A. AYLWIN

Pollyanna, the heroine of a novel of the same name, was an irrepressible optimist—so much so that the term Pollyannaism has become synonymous with extreme, even foolish, optimism. Without differentiation she saw good in everything, and for this reason her outlook is sometimes mistakenly bracketed with the teachings of Christian Science. But there is a vast difference.

Optimism is valuable so far as it goes. It is much better than mental gloom. But it is very far from the genuine expectancy of good that is based on changeless spiritual Truth—on the all-important fact that all real goodness has its source in God, infinite Spirit. Actually, nothing unspiritual or separate from God is genuinely good or can be called good.

The study of Christian Science teaches us that mere optimism can never demonstrate the healing power of God sufficiently to emulate the works of Christ Jesus. A cheery human attitude,

praiseworthy though it may seem, cannot impart the spiritual light that reveals Truth. It still leaves us in the precarious realm of human thinking. We still are viewing ourselves as limited, albeit happy, mortals. We are in the unstable position where, without a spiritual basis for happiness, human temperament can without warning reverse our happy outlook and cast us into the realm of mental despond.

Christian Science reveals real consciousness to be spiritual and self-existent, and intelligent knowing to be much more than a function of highly developed animal life. The Discoverer and Founder of Christian Science, Mary Baker Eddy, comes to the point directly when she says: "All consciousness is Mind; and Mind is God,—an infinite, and not a finite consciousness. This consciousness is reflected in individual consciousness, or man, whose source is infinite Mind. There is no really finite mind, no finite consciousness."¹

Happiness and health are closely related. Therefore spiritual joy—something far beyond Pollyannaism—is an important factor in Christian Science healing. Mrs. Eddy made the revolutionary discovery that the physical body, indeed every material phenomenon, is actually a manifestation of mortal thought. The physical body is a counterfeit sense of man's real spiritual identity

Christ Jesus knew this better than anyone else. He was genuinely aware of unchanging good because he looked deeply into spiritual reality. When he said "I and my Father are one,"² he spoke in the present tense, in a sense of the present reality and unity of divine Mind and idea. He was looking out upon the universe from the vantage point of his life in God, good. Jesus didn't look up from afar toward this standpoint. He didn't consider God's goodness as something separate from himself. The Master claimed his unity with good as the normal state of his being. He was the individualized expression of the eternal Ego right then, and he knew it.

In the degree that our outlook approximates that of Jesus, the quality of our thoughts and acts improves. We find a genuine expectancy of good welling up in consciousness, moodiness and depression disappearing, and a consistent, stabilized mental attitude taking shape. Qualities such as joy, tenderness, patience, purity,

are ours as expressions of God's nature. As we claim them as our birthright and then live them in daily life, they have a truly positive effect on our body and general experience.

Happiness and health are closely related. Therefore spiritual joy—something far beyond Pollyannaism—is an important factor in Christian Science healing. Mrs. Eddy made the revolutionary discovery that the physical body, indeed every material phenomenon, is actually a manifestation of mortal thought. The physical body is a counterfeit sense of man's real spiritual identity, which lives in and expresses God. Because of its mental nature, the mortal body is amenable to the quality of thought impinging upon it. Knowing this, we see the need to police our thinking if we want to be well and stay well. We need to lift thought to the point where we perceive that man literally *is* the joy of God, the love of Love, the buoyant brightness of Mind's knowing.

After all, a dark and fearful outlook is but a by-product of the belief that man has a personal mind subject to the whims of disposition or to the irritated or worried contemplation of external events. This mental rubbish and its harmful effect on health and success can be swept away as we persistently claim and realize that at this very moment God is our Mind, the one and only Ego, who forms and controls our individuality and supplies our every thought.

One must patiently cultivate this truly positive thinking by striving to hold thought to the nowness of divine perfection, to the present fact of spiritual being, and by not allowing attention to wander into a material sense of man and the universe. To reach this high goal is no easy task, and it is attained only by persistent effort. Vagrant impressions attack one's mental citadel, and unless one is willing and ready to oppose them—is alertly wide-awake to his real being—he temporarily loses the harmony of conscious spiritual reflection.

Mrs. Eddy warns in *Science and Health with Key to the Scriptures*, "The continual contemplation of existence as material and corporeal—as beginning and ending, and with birth, decay, and dissolution as its component stages—hides the true and spiritual Life, and causes our standard to trail in the dust."³

It is helpful to remember that Jesus sometimes spent entire nights in prayer. These periods of refreshment supported his confidence in Truth, his expectancy of good, and helped him to withstand the dissonance, malice, and ignorance that seemed to surround him. But the Master was not satisfied only with the positive, happifying effect on himself of his communion with God. To him prayer was not just a soothing exercise to quiet frayed nerves but was concrete Science—the very basis of his mighty healing work. It is recorded in Luke's Gospel that after one of his extended periods of prayer "the whole multitude sought to touch him: for there went virtue out of him, and healed them all."⁴

Jesus maintained his joy and certainty of good by living a life of love. He dedicated himself to the service of his heavenly Father and as a result found an inner illumination unknown to the shallow optimist. After he had exhorted his followers to abide in him—in Christ, Truth—and in his love, he said, "These things have I spoken unto you, that my joy might remain in you, and that your joy might be full."⁵

The Science of Christianity is here among us, unfolding the true basis of an expectant, joyous outlook. As we obey its demands and deepen our sense of Truth, we will find something of the kingdom of God within us. As an important by-product, human capacities and abilities will develop, vigorous health and strength will be ours, and wider opportunities will present themselves.

All this will be the result of lifting our mental sights beyond material evidence to the unchanging harmony that is coincident with an understanding of God and the real man. We will then be able to say with confidence, "Surely goodness and mercy shall follow me all the days of my life: and I will dwell in the house of the Lord for ever."⁶

¹ *Unity of Good*, p. 24; ² John 10:30; ³ *Science and Health*, p. 550; ⁴ Luke 6:19; ⁵ John 15:11; ⁶ Ps. 23:6.

[Healing experiences in *Sentinel* articles for children as well as adults are carefully verified.]

Challenge Those Beliefs!

SUSAN MORRISON

Naaman, captain of the king of Syria's army, was a great and honorable man, but he suffered from leprosy. It appears he not only accepted and believed in the conditions of this disease but also had strong views as to how it could be healed (see II Kings 5:1-14).

In one terse sentence Mrs. Eddy indicates the nature and limiting effects of such material beliefs. In *Science and Health* she writes, "A mortal belief fulfils its own conditions."¹

Naaman accepted the belief of leprosy as a reality, and he experienced the conditions of that belief. The rigidity of belief in his own human greatness took the form of pride; and pride almost prevented the healing from taking place. But obviously, his true goodness lay in other directions—in the fact that his servants felt they could remonstrate with him, in the fact that he listened to them and that there was a shift in his attitude enabling him to make room for enlightenment. Then his willingness to be obedient replaced the limitation of mortal supposition.

The result was dramatic: a complete and immediate release from all the conditions attached to the belief of leprosy.

"A mortal belief fulfils its own conditions" has aroused me to watch my own thoughts more closely and consistently than ever before. Covering the whole range of human problems, personal and general, this truism impels one to challenge every mortal belief, or else be subject to the limiting conditions of that belief. The belief and its conditions go hand in hand: tackle the belief, and the conditions vanish as radically as did the leprosy from Naaman's body.

Freeing ourselves from false believing is a vigorously active process; it requires unceasing alertness. But it's worth the effort. Mrs. Eddy states elsewhere in *Science and Health*, "The human thought must free itself from self-imposed materiality and bondage."²

Just as soldiers are put through a thorough and rigorous training to teach them alertness—and this is a recognized, accepted part of the making of a good soldier—so human thought has to be trained to be alert. The big difference is that in Christian Science the discipline and enforcement are not imposed by an outside force. The desire and urge—inspired by God—have to come from within. “The human thought must free itself” This can only be achieved by constant practice. Even if there seems to be quite a struggle and there are no dramatic improvements in our personal affairs (or in those of the world, if we have been tackling world beliefs), we find that the watchfulness and desire to do better, to become more effective, grow. Most important, our prayers and study become infused with an inspiration we perhaps never thought we could attain.

Why does increased obedience to God bring an inflow and outflow of inspiration? As with Naaman, an important shift of thought takes place. Realization comes: all mortal beliefs and their attendant conditions that would control our lives are merely beliefs, not reality; the only reality is God and comes from God. We gain a growing assurance and deeper certainty of the facts of God’s law and government. Surely the truer, firmer conviction of the reality and power of these facts brings increased inspiration. This felt freedom and flowing of ideas is the complete opposite of stolid, stifling mortal beliefs and conditions.

As we apply the facts of God’s law, of His universe, to our lives, we realize we need not accept the validity of any conditions stemming from mortal beliefs: those attached to government of countries, organizations, church; or to individual and world needs for food, resources, fulfillment—spiritual, moral, cultural; or to health or relationships. As we challenge each belief and the conditions supposed to arise from it or believed to surround it, the release must follow, and human thought will be ready to witness the infinite variety of God’s abundance: spiritual ideas that meet every need.

Sometimes mortal beliefs appear so rampant, so clamorous and insistent, so widely held to be fact and law, we realize that the task of proving their falsity exceeds the ability of human thought alone. But we are not alone. We have the ability and capability to use the

authority and decisive power of God's invariable law. This ability comes directly from God.

Christ Jesus exercised God's power constantly and stands as a radiant example from which we can derive encouragement to sustain our efforts. It is useful to remember that the actual accounts of Jesus' healings comprise only a small part of the total extent of his triumphant annulment of mortal beliefs. Several times in the Gospels his healing work is reported in such brief phrases as "healing every sickness and every disease among the people."³ Jesus was not nonplussed by the multiplicity of mortal belief. He frequently disproved the suppositions involved in a mortal sense of time, space, climate, and the accepted physical theories concerning both disease and bodily health and well-being. Where details of the experiences and healings are given, they are extremely valuable as guidelines for us.

Take the case of the man at the pool who had been crippled for thirty-eight years and had doubtless spent many of those years engulfed in the superstition that surrounded the moving of the water. His case probably seemed hopeless to him. His condition precluded any probability that he would ever get into the water first. Jesus' question was direct and startling: "Wilt thou be made whole?"⁴

Did that challenge to an entrenched belief stir the thought of the man? Did it touch a deep yearning for wholeness, for the ability to reach and attain freedom? Did the fact that Jesus asked if he were willing to be free help the man to realize that he already had some capability to help himself?

The final challenge to this belief was decisive, radiant with authority and conviction: "Jesus saith unto him, Rise, take up thy bed, and walk. And immediately the man was made whole, and took up his bed, and walked."⁵

Some time ago I thought I might be suffering from a disorder of an internal organ; I felt discomfort. As the belief persisted, fear put in an appearance; I seemed to feel this fear take possession of me, and with it came pain. The belief was fulfilling its conditions. Often I would be confronted by these conditions while walking.

On one occasion I was out in the fields with my dog. Something in the freedom and joy of her activity, the beauty of the surround-

ings, and the expansiveness of the sky touched my thought, and I turned vehemently on the belief. I went over "the scientific statement of being," given on page 468 of *Science and Health*, out loud. As I delved as never before into its implications, I glimpsed its power. This sentence in the statement helped me to put my whole confidence in God's law of perfection, wholeness, completeness: "All is infinite Mind and its infinite manifestation, for God is All-in-all."⁶ The belief in disorder was replaced by confidence in the true facts of being; the fear evaporated, and the pain slipped away. I had to face the suggestion several times, but each time I found freedom until I no longer remembered the belief; in fact, it wasn't until I came to write this article that I recalled the healing.

"Spirit is God, and man is His image and likeness. Therefore man is not material; he is spiritual." Here in the conclusion of "the scientific statement of being" we find Mrs. Eddy's ultimate challenge to all mortal belief.

¹ *Science and Health*, p. 297; ² *ibid.*, p. 191; ³ Matt. 9:35; ⁴ John 5:6; ⁵ vv. 8, 9; ⁶ *Science and Health*, p. 468.

Our real need is to understand God

Demonstrating Our Ever-present Supply

MARVIN J. CHARWAT

Some years ago two men needed money within a short time. One needed a very modest sum for transportation. The other required \$200,000 for a business transaction. With the prayerful help of a Christian Science practitioner, both these demands were promptly met.

How was this accomplished? In each case the practitioner and the individual looked to truth, to God's infinite being and His loving, constant care for man. The understanding that this care is

an eternal law governing man broke the mesmerism of limitation in each instance and revealed in practical ways God's ever-present supply.

What is true supply? It is spiritual rather than material, although funds, for instance, may be evidence of God's provision. But money, of itself, is only a form of exchange, which can fluctuate in value. It is not true wealth. Man's real wealth is found in the constant flow of spiritual ideas from God to man. This supply never fluctuates. Its value is always sound and stable, because divine ideas are eternally perfect.

Mrs. Eddy beautifully describes the action of these ideas upon the human scene when she writes, "Immortal ideas, pure, perfect, and enduring, are transmitted by the divine Mind through divine Science, which corrects error with truth and demands spiritual thoughts, divine concepts, to the end that they may produce harmonious results."¹

A friend of mine wanted to move a great distance. He knew the move was right, but he lacked the necessary funds. As he prayed and studied the Bible and Mrs. Eddy's writings, comforting thoughts came from God. Soon he felt the divine assurance that he could let go of worry, trusting the outcome to God. In an unexpected but natural way he received the needed funds—and they were abundant.

What is the lesson in this illustration? Is it not that as we spiritualize our thought we draw closer to God? We recognize more clearly that our real need is to love Him more, to feel and understand better His ceaseless care for us as His beloved reflections. Then the human need is met. Why? Because true supply is always present to spiritual consciousness, which perceives divine reality.

Christ Jesus knew this. He advised, "Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you."² And in another declaration he assures us, "Your Father knoweth what things ye have need of, before ye ask him."³

We might often ask ourselves questions like the following: If I were on a desert island, could I prove that God is the source of my supply? Do I so rely on God each day that I can apprehend His ideas, which solve any problem? Or do I look first to a paycheck for my supply? Do I remind myself that money, real

estate, or other assets are not real wealth, though I am grateful to have them and use them wisely and unselfishly?

Do we consistently know what our true supply is—spiritual understanding, love expressed, all of God's qualities loved and lived?

Prayerfully listening to spiritual ideas and endeavoring to live the divine qualities to a greater degree, a Christian Scientist gained a better sense of supply as spiritual. He saw clearly that the divine law of infinite supply supersedes all limited material laws about supply.

It occurred to him to ponder this statement from *Science and Health* by Mrs. Eddy: "God is Love. Can we ask Him to be more? God is intelligence. Can we inform the infinite Mind of anything He does not already comprehend? Do we expect to change perfection? Shall we plead for more at the open fount, which is pouring forth more than we accept?"⁴

Then he found an enriching correlative in Hymn No. 269 from the *Christian Science Hymnal*:

Our God is Love, unchanging Love,
And can we ask for more?
Our prayer for Love's increase is vain;
'Twas infinite before.
Ask not the Lord with breath of praise
For more than we accept;
The open fount is free to all,
God's promises are kept.

As he let the meaning of these references expand in his consciousness, he was guided to study Mrs. Eddy's statement from *Science and Health*, "Divine Love always has met and always will meet every human need." She continues, "It is not well to imagine that Jesus demonstrated the divine power to heal only for a select number or for a limited period of time, since to all mankind and in every hour, divine Love supplies all good."⁵

The words "in every hour, divine Love supplies all good" stood out like a brilliant gem. They sparkled as a challenge and as an irrefutable law of limitless, timeless, ever-appearing good. What a tender reassurance. What a spiritual fact to prove hourly!

He thought, Am I claiming, accepting, and rejoicing in this

good that is ceaselessly pouring forth to me and all mankind? Am I looking for good and realizing in every hour the full, eternal presence of Love?

As he practiced doing this, he was able to bless more, give more, and of course receive bountifully of God's goodness. He prospered as he gave of his spiritual understanding, love, and resources.

The words of the Old Testament prophet sum it all up reassuringly: "Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it."⁶

¹ *Science and Health*, p. 259; ² Matt. 6:33; ³ v. 8; ⁴ *Science and Health*, p. 2; ⁵ *ibid.*, p. 494; ⁶ Mal. 3:10.

What Is My Contribution to the World?

LESLIE E. VASQUEZ

Picture three men, each placed in a dark room.

The first man, altogether frustrated, sits down dejectedly and repeats over and over, "There is no light."

The second man begins to think about what to do. He considers opening a door or a window to let in some light. But he can't decide which one to open. There are light switches, but he can't decide which one to turn on.

The third man pays no attention to the drawn shades and the turned off switches. He concludes immediately that there is a fault in the electrical wiring, and he sets out with stubborn determination to fix it.

Does our present life situation fit into one of these patterns? Perhaps we have already concluded that we are like the first man—that we have nothing to contribute, nothing to give to the world—so we spend most of our time and effort repeating this to ourselves. Or maybe we identify with the second man, who knows there are many possibilities in life but wastes all his time trying to decide which one to choose and which way to go. Perhaps we are not so ready to admit that we are like the third man who, although he is a man of action, stubbornly locks himself into one plan of action without ever opening his thought to other possibilities.

Of course, none of these descriptions refers to man's true identity and purpose. They are only suggestions that would hide from us our true contribution to the world.

Any contribution involves sharing, participating. If we start with God, who is Love and Life, we can see that sharing and participating are in fact unselfish human activities having their source in God. We can identify ourselves as reflections of God, who is our Father-Mother, and see that we express by inheritance the outpouring of Love and the activity of Life.

This truth, once realized, begins to eliminate fear and the discouraged feeling that we have nothing to contribute. Mrs. Eddy, who gave Christian Science to the world, wrote to a branch Church of Christ, Scientist, something especially helpful in regard to giving: "As an active portion of one stupendous whole, goodness identifies man with universal good. Thus may each member of this church rise above the oft-repeated inquiry, What am I? to the scientific response: I am able to impart truth, health, and happiness, and this is my rock of salvation and my reason for existing."¹

"The scientific response." Don't we all need to begin to respond, to act? What better way to start than with these three small words: "I am able"? So, if we find ourselves accepting the suggestions of purposelessness, inability, or apathy, we can respond scientifically, "I am able." Each one is able to reflect ability, purposefulness, and vitality, and this being his reason for existing, nothing can keep him from it.

Many times we are kept from doing our part, making our contribution to the world, because, like the second man of the story, we become so confused by choices. But just as darkness is nothing but

the absence of light, so confusion is nothing more than the supposed absence of right knowing and decisiveness. Suggestions of inability and uncertainty should be treated with the same conviction Christ Jesus had when tempted by Satan in the wilderness. Jesus' response was "Get thee hence, Satan."² Jesus had a God-inspired answer for every evil suggestion. We might say that he responded scientifically.

If we are troubled by confusion or indecision, we can declare and know the opposite—peace, opportunity, understanding. Doing this, we clear our thought so that we are free to make a wise decision and fulfill our contribution to the world.

Consider again the man who thought he knew exactly what to do to produce light and proceeded to do that one thing only. If we were in the same situation, would we stubbornly check only the electrical wiring, or would we be willing to try the light switch, open a door, or raise a window shade? So, in our daily lives, how willing are we to put aside human planning and outlining and follow God's direction? We may find we can make a contribution in an entirely different way from what we had previously considered.

We may ask ourselves, Am I just as willing to be a nine-to-five businessman as I am to be a free-lance artist? Or am I just as willing to be a homemaker as I am a teacher or a secretary? If our answer shows any tinge of egotism, pride, human will, or selfishness, we can respond with the scientific truth. We can know we are able to express obedience to divine will, unselfed love, service, and true devotion. Although this response, humbly given, may appear to suppress our individual desires, it actually purifies them and frees us to accomplish the highest purpose.

Isn't this what we are striving for, to make our contribution to the world of the highest quality? Let's not identify with those three men in the dark room. Rather, let's acknowledge our true, spiritual identity and see our contribution as one of expressing God's purpose, love, individuality, beauty, joy.

¹ *The First Church of Christ, Scientist, and Miscellany*, p. 165; ² Matt. 4:10.

An Irresistible Place

PAMELA SUSAN BRATRUDE

When a visitor opens the door to a Christian Science Reading Room, what does he find? A few books? Some tables and chairs? Perhaps a questioning look from an attendant? Or does he open the door and become instantly aware of an atmosphere of peace, strength, and love? If the recognition of this atmosphere is missing, is our Reading Room fulfilling its function as a healing agent in our community?

How can we improve this activity of our church? How can we ensure the Reading Room's healing impact? By understanding the spiritual nature of God's kingdom and its representation in the Reading Room. Mrs. Eddy writes, "The realm of the real is Spirit."¹ In doing metaphysical work for our Reading Room, we can base our prayers on this "realm of the real."

So let's take a look at our concept of Reading Room. How do we think of it? Surely Reading Room represents a sharing of the truth; it provides a place for prayerful thought and study; and it is an expression of our love for the community. But let's dig a bit deeper. For many, the door to a Christian Science Reading Room represents access to the truth.

Christ Jesus said, "I am the door: by me if any man enter in, he shall be saved, and shall go in and out, and find pasture."² This "me" Jesus was referring to was not his corporeal selfhood but the Christ, the spiritual idea, which Jesus expressed. He knew that the only way to permanent joy and a harmonious life is through the Christ.

In entering a Reading Room our visitor may be taking a first step toward the Father. The visitor is opening the door of his consciousness to the understanding of God. To him our Reading Room is a vestibule to Truth.

Mrs. Eddy includes this concept of vestibule in her definition of "wilderness": "... the vestibule in which a material sense of things disappears, and spiritual sense unfolds the great facts of existence."³ Many in our community appear to be in a wilderness of unemployment, prejudice, poverty, or boredom. A Christian Science Reading Room provides a place where those seeking a higher concept of Life, God, may begin to find the answers to their longings. It furnishes an entrance to a whole new understanding of God's tender love for each of His children.

Is our room inviting? Does its atmosphere impart the freshness, purity, and peace an awakened sense of one's sonship with God brings? Our Reading Room will express these qualities when we keep firmly in thought the spiritual nature of our work for and in the Reading Room. We can be guided in this understanding by the following passage from Isaiah: "For the Lord shall comfort Zion: he will comfort all her waste places; and he will make her wilderness like Eden, and her desert like the garden of the Lord; joy and gladness shall be found therein, thanksgiving, and the voice of melody."⁴

"Joy and gladness . . . thanksgiving, and the voice of melody." These are what our Reading Room—a vestibule to Truth—can stir up in receptive visitors. Who can resist the healing that stems from such an atmosphere? Indeed, who can resist opening such a door?

¹ *Science and Health*, p. 277; ² John 10:9; ³ *Science and Health*, p. 597; ⁴ Isa. 51:3.

THE HEALING CHRIST

It well may want for something other
Than words alone to heal our brother
And ourselves: the unction of
Compassionate, unfailing love,
Which Christ—how tenderly—imparts
To hungering and humble hearts.

EDGAR ISAAC NEWGASS

One day when John was eight years old he got into some trouble at school with a boy named Louie. The principal sent notes to both their parents. John was pretty mad at Louie for getting him into trouble. When John thought about the trouble he would be in with his parents, he signed his mother's name to the note and brought it back to school. Then he was scared when he was called to the principal's office to explain the signature.

"I will call your mother before school closes," said Mrs. Jones, the principal. John worried about it all afternoon and then when school was almost over he said to himself, "I'll run away! That's what I'll do!" He wasn't thinking how his parents would worry. He just wasn't going home!

Right after school he talked it over with his best friend, Tom. Tom didn't think running away was such a good idea. "Why did you sign your mother's name just because Louie started trouble with you? Your folks might not have punished you much. But, wow! Signing your mother's name! It's against the law or something." Then he saw John's mind was made up. "Where are you going?"

"Up in the caves where we play on Saturdays sometimes. Don't you tell *anyone*."

When four o'clock came and John wasn't home from school, his mother began to wonder where he was. She was annoyed with him because of the call from school. But she couldn't understand his not coming home.

John's mother knew she mustn't let fear get the better of her faith in God's care. She had to pray for John. She had to know that God was guiding John and giving him all the good thoughts needed to keep him safe. She took out the Christian Science textbook, *Science and Health* by Mrs. Eddy, and turned to this: "Divine Love always has met and always will meet every human need."¹ When it was dark and John's father came home, she told him what

had happened. They both prayed, knowing that God was taking care of John.

In the meantime it was becoming dark and cold in the cave where John was hiding. He began to think about God and to remember some of the things he had learned in Sunday School. All of a sudden he said right out loud: "What a big mistake I made running away! I'd better go home." And then he thought: "I should have forgiven Louie. He's really God's son, too."

John left the cave, and by the time he reached the outskirts of the city it was dark. He made a wrong turn and soon found himself lost on a busy highway where the cars were whirling by so fast they scared him. He stopped to think a minute and said to himself: "Our Sunday School teacher told us how Christ Jesus loved little children and when the people tried to send the children away, Jesus said, 'Forbid them not, to come unto me: for of such is the kingdom of heaven.'² I don't know where I am, but God knows I am His child, safe in His love."

As John was talking like that to himself a police car came along. The policemen wondered why such a young boy was alone on the highway, and one of them got out to talk to John. The policeman asked him why he was alone in such a busy place and where he was going. John told him he was trying to find his way home. "Hop in," said the policeman. "We'll take you home. Just tell us where you live."

John was so glad to be going home he forgot to be afraid of being punished. When he was in his house he told his happy parents how God had brought him home. After he'd had a good supper, he said: "I'm sorry I made you worry. I won't do it again. From now on I am going to listen to God—really listen—and I'm going to thank Him right now for getting me out of trouble!"

¹ *Science and Health*, p. 494; ² Matt. 19:14.

We Love Life!

Deborah Tull



Herb Frankl

Today's newspapers often report incidents of suicide—especially among young people. Apparently many commit suicide because they feel this is the only way out of their problems and disappointments. Quite recently I read a friend's suicide note in which he said he felt it was futile even to try to lead a happy and successful life, so he wanted no more part of what he understood life to be.

Suicide is the result of believing life to be at the mercy of matter. When one learns that life is not based on matter but is completely spiritual, he can begin to see that nothing interrupts the happiness of his immortal existence. In Christian Science we learn what the source of existence really is. God is Life, and because man is created in the image and likeness of God, he reflects Life. Matter does not create life and cannot take it away. Life is indestructible. In the Christian Science textbook, *Science and Health*, Mary Baker Eddy states: "To material sense, the severance of the jugular vein takes away life; but to spiritual sense and in Science, Life goes on unchanged and being is eternal. Temporal life is a false sense of existence."¹

Matter does not hold the key to life, the key to satisfaction, happiness, or harmony. It does not hold the key to anything, because it is unrelated to the reality that is in God. The numerous dissatisfactions of a materially based existence prompt us to look for better answers. Mrs. Eddy says: "The sharp experiences of belief in the supposititious life of matter, as well as our disappointments and ceaseless woes, turn us like tired children to the arms of divine Love. Then we begin to learn Life in divine Science."²

We have to discover who man is and what constitutes life both here and hereafter. We don't have to die or go somewhere else to work out the truth of being. We don't have to put off happiness, harmony, and purposeful living to a future time. These are here right now. We have only to rid ourselves of mortal misconceptions

and put on the newness of spirituality that gives us deep happiness. Mrs. Eddy writes: "The error of supposed life and intelligence in matter, is dissolved only as we master error with Truth. Not through sin or suicide, but by *overcoming* temptation and sin, shall we escape the weariness and wickedness of mortal existence, and gain heaven, the harmony of being." ³

Death doesn't give us anything. God's unlimited goodness is poured forth every day of our lives. We are always able to make use of the beautiful gifts He gives to man—love, freedom, peace, dominion, intelligence, stability, strength, health, joy, an endless heritage. It takes persistent daily effort to fully understand that we can never be separated from God.

Finding our spiritual selfhood is a great adventure. We're never alone in working this out. God's love permeates our very being, and nothing can stop spiritual progress. Fear is powerless before the might of Love. In the Bible we read that "perfect love casteth out fear." ⁴

All of us have all we need every moment to learn of our spiritual selfhood, the reflection of God. As God's children, we reflect Life, we express the joy and vigor of Life, and we love Life.

So it's natural for us right now to love being spiritual. It is through spiritual sense that we understand what Life is. In our search for spiritual truths we learn that the real substance of man is Spirit. We come to understand deeply what this means—the vividness and aliveness of spirituality. This growing understanding is a grand source of strength.

We can all know happiness, harmony, and a feeling of worth, no matter what the situation. We can share this with others and dispel despair. Not only those who contemplate suicide, but those who have given up and simply plod through life, will find new hope from our lives.

¹ *Science and Health*, p. 122; ² *ibid.*, p. 322; ³ *Miscellaneous Writings*, p. 53; ⁴ I John 4:18.

Editorials



GEOFFREY J. BARRATT
Editor

NAOMI PRICE
Associate Editor

NATHAN A. TALBOT
Associate Editor

The Science of Preventing Disease

*"American medicine is in the midst of a major shift in focus—away from disease treatment and toward disease prevention."*¹

Many decades ago Mary Baker Eddy stated in *Science and Health with Key to the Scriptures* and consistently proved: "The prophylactic and therapeutic (that is, the preventive and curative) arts belong emphatically to Christian Science, as would be readily seen, if psychology, or the Science of Spirit, God, was understood. Unscientific methods are finding their dead level. Limited to matter by their own law, what have they of the advantages of Mind and immortality?"²

Christian Science, the Science of health, is presenting to humanity an entirely new basis for forestalling disease and wiping it out. To spiritual-mindedness the method is not difficult to understand and demonstrate. The premises on which Christian Science rests are the same as those that underlay Christ Jesus' teaching and healing practice. Central to them is the spiritual nature of God and His spiritual universe, including man.

Disease feeds on the suggestion that man is an organism, a physical entity allied with a mortal personality. Christian Science removes our belief in that falsity and leaves claims of disease without a footing. In the measure that we understand man's truly spiritual nature, we can ward off disease just as certainly as we can heal it, should it claim to have arrived in our body and experience. And how sensible it is to prevent diseased conditions from arising! The preventive aspect of the practice of Christian Science is of prime importance. And very much in the spirit of the

Psalmist's promise: "The Lord shall preserve thee from all evil: he shall preserve thy soul."³

Experience is mental. Our everyday comings and goings, the items and events that make up our human lives, are humanly mental. They are subjective elements of human thought. On the other hand, our real, God-ordered experience is spiritually mental; that is, it is made up of the reality divine Mind itself creates. The state and quality of thought—its "furniture"—are all-important, vital factors to be considered in preventing disease. Mrs. Eddy makes this crystal-clear: "Beloved Christian Scientists, keep your minds so filled with Truth and Love, that sin, disease, and death cannot enter them. It is plain that nothing can be added to the mind already full. There is no door through which evil can enter, and no space for evil to fill in a mind filled with goodness. Good thoughts are an impervious armor; clad therewith you are completely shielded from the attacks of error of every sort."⁴

Christian Scientists owe it to their Leader and to mankind in general to consistently prevent disease from emerging in their experience, through spiritually scientific understanding. Apathy, mental fuzziness, and idleness would claim to hinder us from doing this. The time to demonstrate the truths of Christian Science is always now. The demonstration of Truth should be to us a continuing event, not something that happens only under the promptings of a twinge of pain or a feeling of illness.

Mrs. Eddy says plainly, "It is better to prevent disease from forming in mortal mind afterwards to appear on the body; but to do this requires attention."⁵ We need to give periodic—daily and hourly—attention to spiritual truth. We need to deny regularly and specifically the claims of mortal personality and physical identity. We need to thoroughly establish in our thought—and maintain there—the truth of being: that God is Spirit, and that His omnipresence outlaws matter as a condition, or even an argument. Our affirmations of truth and our denials of the lies of mortal thought will be increasingly absolute as we make spiritual progress.

To heal and prevent disease requires wholehearted spiritual commitment. It is only divine understanding that genuinely prevents disease. Programs of immunization, the development of new vaccines—these presuppose the reality of physical man and his

vulnerability to disease. Christian Science rests solidly and wholly on an utterly different basis. It prevents disease on the same basis that it cures it—namely, the illusive nature of whatever is not good. But to state this only casually or to think it only idly is not preventive of trouble in our life.

Spiritual reality needs not only to be dominant in our thought but to constitute it. The aim of the Christian Scientist is to be steadily conscious of what's real now and here—to not merely think about spiritual reality as though it were somewhere else, or something to be attained and enjoyed only in a remote future.

As we cultivate scientific understanding and practice it, we'll begin to maintain our own health as steadily as Christ Jesus preserved his. He healed multitudes. But his highly spiritual tone of thought prevented disease from being attached to him. We never read in the Gospels that he needed to heal himself of any disease.

Christian Science presents us with an ideal each of us can work toward and achieve—the ideal of not needing to be healed because we are maintaining sound health through the rapidly growing understanding of true being. If we've thought of Christian Science mainly as a curative, this may be “a major shift in focus” we need to start making today.

GEOFFREY J. BARRATT

¹ *U.S. News & World Report*, April 4, 1977, p. 62; ² *Science and Health*, p. 369; ³ Ps. 121:7; ⁴ *The First Church of Christ, Scientist, and Miscellany*, p. 210; ⁵ *Science and Health*, p. 198.

Freedom of Expression

People who live in democratic societies generally cherish their liberty to express themselves relatively free of restrictions. This right is exercised in diverse ways. One individual may convey ideas through the written or spoken word—another through artistic expression. But whatever avenue one chooses, the practice of this right without undue interference is generally considered fundamental to a free people.

This kind of basic human right can lend itself to abuse. In theory, a free people presume that their fellowman will exercise his

freedom of expression in a way that will not harm. In practice, however, this trust is sometimes breached. People often do express themselves in ways that offend—ways that the majority may feel are detrimental to society. The temptation, then, is to restrict the freedom of expression.

Opinions will vary widely over how to achieve a proper balance between rights and responsibilities. Some will feel that freedom of expression should be absolute. They may argue that even though it makes for a rocky road, it's the only way to preserve freedom and provide the kind of climate where fresh and useful ideas can emerge. Some of the bad, it is said, is the price we pay for giving human thought the opportunity to sprout potentially useful ideas.

But others will argue for stringent rules, regulations, and guidelines to be strictly enforced in order to weed out what many feel are unhealthy and perhaps morally objectionable actions and ideas.

Both approaches have their limitations. Neither one has really solved some of the basic problems that confront people who cherish freedom but find it susceptible to abuse. Christian Science provides a basis for resolving the dilemma.

There is an element of ultimate truth in this whole question concerning freedom of expression. God is divine Principle, Mind, the eternal Father-Mother of all that is perfect and true—all *ideas*, in the eternal, spiritual sense. Man, in his true spiritual nature, expresses God. This is man's purpose. This is what gives him being, fulfillment, and identity. In its fullest and most accurate sense, freedom of expression is man's unrestricted manifestation of his true selfhood. That selfhood is rooted in God—in Life and Love.

Humanly we all feel, in some degree, the desire to express, free of confinement, our individuality. Those who glimpse something of their spiritually true nature, and cultivate and defend the desire to express it, will find that their activities promote purity, constructiveness, wholesomeness. These activities of thought heal and uplift human experience. Those, on the other hand, who are entirely unaware of their true selfhood, leave themselves open to the perversions of mortal mind. This so-called mind would claim that man can think and act contrary to God's will—in opposition to the allness of good. This is a lie about man, and it must be recognized and exposed.

As the Christ, Truth, dissolves the illusion of restrictive mortality, human thought needs to be steadied and guided by the truths of Christian Science. Otherwise, in the process of shedding materiality, human thought may move toward imprisoning rather than freeing activities. Mrs. Eddy discusses our need to break out of the limitations of materiality, but she includes a warning: "Mortals must emerge from this notion of material life as all-in-all. They must peck open their shells with Christian Science, and look outward and upward. But thought, loosened from a material basis but not yet instructed by Science, may become wild with freedom and so be self-contradictory."¹

Certainly there are instances when human freedom has been so unwisely expressed that its new channels have actually become bonds. What was thought to be freedom was in the end recognized as a contradiction to freedom.

But when freedom of expression begins to take root in an understanding of God as the source of all true being, all true activity, all true thought, mankind's practice of freedom will be on a far more stable, progressive basis. We can let the roots begin to grow in our own experience. We read in the Bible, "For so is the will of God, that with well doing ye may put to silence the ignorance of foolish men: as free, and not using your liberty for a cloke of maliciousness, but as the servants of God."²

This is a specific and essential step each of us can take. In so doing, we can play a productive role in channeling human thought into constructive activities. Our most effective contribution will not be so much in terms of demanding of our fellowman what we feel is right, but by instructing ourselves on a thorough, spiritual basis; this is, by learning and practicing the truths of being with such firm conviction that our own individual expression of freedom will be honest, pure, and strong.

Mrs. Eddy writes, "As mortals drop off their mental swaddling-clothes, thought expands into expression."³ True freedom of expression is the liberty we discover in expressing God. As this freedom is understood and faithfully expressed, it will uplift and bless every legitimate human activity.

NATHAN A. TALBOT

¹ *Science and Health*, p. 552; ² I Pet. 2:15, 16; ³ *Science and Health*, p. 255.



How much we need to love

Belonging to any organization brings out the need to work together. It takes the spirit of love. It takes faithful persistence and dedication and it's especially called for in church work. For the mission of church is love and healing.

Mary Baker Eddy knew this. In her *Messages to members of her church*, she speaks of living Christianity. She shows ways we can learn to love one another. Greater love for our fellow members grows out of a deeper love for God. To love God is to understand Him. To love His children is to appreciate the Godlikeness in them.

You can obtain these *Seven Messages to The Mother Church* in paperback for \$2.00 at any Christian Science Reading Room. Or directly from:

Miss Frances C. Carlson, Publisher's Agent
One Norway Street, Boston, Massachusetts, U.S.A. 02115

Testimonies of Christian Science Healing

Ever since the early years of this century, when Christian Science healed my father of tuberculosis, I have been blessed and protected by the great truths of this marvelous Science. This was true both in the growing-up years and when I married and we were bringing up our own family. Christian Science was presented to us by a neighbor for the healing of my father. It also had the answers to questions my mother had long been seeking, and from then on our whole family experience was regenerated.

During the years of the Second World War, I became mesmerized by the pressures of the war effort. I had added to an already full schedule the preserving of hundreds of jars of vegetables and fruits that I had grown. Finally I became physically incapacitated and mentally depressed. I asked for treatment from a Christian Science practitioner and was taken to my mother's home, where my mother lovingly cared for me. It seemed I slept neither night nor day. The normal activities going on around me appeared remote and impossible to share.

During these weeks, while the healing was taking place, I continually read and prayed, although it seemed like I was simply reading words. But one day I read an illustration in a *Sentinel* that showed me the purpose of my efforts. Someone who was asked to fill a basket with water replied, "But the water will just run out through the basket!" The answer came back, "But think how clean the basket will be." From this I was encouraged to realize that the ideas of Truth I was striving to hold on to were at least cleansing my thought so that it could be healed.

The statements made in these testimonies with regard to healings have been carefully verified. The original testimonies and their respective verifications are on file for reference with The Christian Science Publishing Society.—THE EDITORS.

Another great encouragement came to me when I read an article that contained a healing of someone who had suffered this same seemingly hopeless condition. She wrote of how the words of Hymn No. 148 in the *Christian Science Hymnal* had furthered her healing, especially the last verse:

Green pastures are before me,
Which yet I have not seen;
Bright skies will soon be o'er me,
Where darkest clouds have been.
My hope I cannot measure,
My path in life is free;
My Father has my treasure,
And He will walk with me.

New hope and joy began to fill my thought at that point. There came a climax one day when the material evidence was critical and frightening, but into this chaos came forcefully the words (Ps. 118:17), "I shall not die, but live, and declare the works of the Lord." Progress followed.

When it seemed that I must be free to go home to attend to the family at the opening of the school year, and yet it appeared impossible, the Christian Science practitioner helping me wrote, "God has a plan for you and He protects His plan." And then the effect of all of our prayer and study was made evident. I was at home when I was needed, and I continued to grow in strength and normal activity.

I also continued to evaluate the lessons I was learning from this experience. The first was never to let the pressures of human activities outweigh the necessity to keep consciousness in contact with God through daily study and application of the Bible Lesson in the *Christian Science Quarterly*. And of equal importance is prayerful communion with God and protection against the influence of mortal mind. I had found that it is not through self-will but through God's will that we carry on our human activities. Another thing I learned was not to say, "If only I could be back like I was before this illness," but to see that I wanted to be way ahead of that. I wanted to be the child of God I was learning to comprehend.

Other invaluable lessons I have learned are the supreme importance of gratitude for every bit of good, great or small, and the

authority God gives us to recognize that any depressed thought, regardless of what it claims to be depressed about, is without foundation or effect.

For this wonderful and practical way to know God and our true relationship to Him I feel the deepest gratitude for Christ Jesus, the Way-shower, and for his faithful follower, Mary Baker Eddy.

(Mrs.) DOROTHY F. CHURCH
North Conway, New Hampshire

I am happy to verify my wife's healing and to add that it is only one of many that have blessed our family over the past thirty-five years. I too am most grateful for the daily revelations of God's nature and goodness, and man's unity with God, made plain to us through living Christian Science.

RICHARD L. CHURCH



Fifty-seven years ago I went to a prominent physician because I was unable to sleep normally. For two and a half months the longest I had slept at one time was three hours. The doctor told me I could not live long, as I had brain fever. He said that medically there was no help for me. He did recommend one possible cure. He told me to go to a Christian Science Reading Room nearby and that I could be helped there. In three days under Christian Science treatment I was completely healed. This healing of brain fever and complications, including insomnia, has been permanent. Up to that time I had never heard of Christian Science.

I then began the earnest study of the Bible and of *Science and Health with Key to the Scriptures* by Mary Baker Eddy. I joined a branch church and The Mother Church and later had class instruction. I attend yearly association meetings.

The daily study of the Bible Lesson in the *Christian Science Quarterly* has greatly enriched my understanding of God; and Christian Science has brought me countless blessings.

During the Second World War, I was instantaneously healed of a hernia while I was attending a Christian Science lecture. The message of the lecture so uplifted my thought to a comprehension of

God's totally benign nature and the divine power that saves that I was healed. I have also been healed in Christian Science of impaired hearing, tonsillitis, flu, colds, and bad temper.

The Lord's Prayer, the "Daily Prayer" in the *Manual of The Mother Church* by Mrs. Eddy, and "the scientific statement of being" in *Science and Health* have been my constant companions. The "Daily Prayer" reads (Art. VIII, Sect. 4): "Thy kingdom come; let the reign of divine Truth, Life, and Love be established in me, and rule out of me all sin; and may Thy Word enrich the affections of all mankind, and govern them!"

As a commercial traveler, I have been protected while driving on highways for over a million miles. During this period I have gained a better understanding of Christian Science, for which I'm deeply grateful.

GEORGE L. CUMMINGS
Middletown, Ohio



"Thou shalt have no other gods before me" (Ex. 20:3). This is, of course, the first commandment. I decided it was time to listen, and obey it, when I fell and had to be carried to the house of some friends. They knew I was a student of Christian Science, and so instead of calling an ambulance they took me to their home.

I am very grateful for "the scientific statement of being," as it did sustain me all night. One sentence reads (*Science and Health* by Mrs. Eddy, p. 468): "All is infinite Mind and its infinite manifestation, for God is All-in-all." The whole statement shows us we are not corporeal mortals, to be injured or to suffer.

I asked a Christian Science practitioner to pray for me, and after having treatment for five days, I decided to have an X ray, as I still could not walk. My friends took me to their doctor, who took X rays. And a specialist said they would have to put a pin in my hip, which he said was badly broken. Both doctors were surprised I had been in no pain. I told them I would have to go home and make my own decision. (I wanted to pray further and listen for God's answer.)

I knew Mrs. Eddy tells us in *Science and Health* (pp. 401-402):

“Until the advancing age admits the efficacy and supremacy of Mind, it is better for Christian Scientists to leave surgery and the adjustment of broken bones and dislocations to the fingers of a surgeon, while the mental healer confines himself chiefly to mental reconstruction and to the prevention of inflammation. Christian Science is always the most skilful surgeon, but surgery is the branch of its healing which will be last acknowledged.” I knew also that “with God all things are possible” (Matt. 19:26). I had to decide whether I really understood and meant this. I signed a release for the doctors.

Two weeks later I left the nursing home for Christian Scientists, where I had gone. At the request of the specialist I went for another X ray. He wrote a letter for me to take back to work, stating that in no way would this accident hinder my work. Putting his arm around my shoulders, he joyfully told me my hip was healed and even stronger than if he had put a pin in it.

I am proving the completeness of this healing by the fact that I go dancing three or four times a week and teach a dance class. Friends who know about this are amazed that I dance so freely.

(Mrs.) ALICE THOMPSON
Seattle, Washington



The Bible assures us that “all things work together for good to them that love God” (Rom. 8:28). With Christian Science we demonstrate this assurance and find that action taken in accord with God’s plan is supported every step of the way—smoothly, effortlessly, and in the best possible manner.

Several years ago it became apparent that my employment left much to be desired. My talents were not being utilized, and I was not gaining the increasing experience necessary for progress in my career as an oceanographer. Every attempt to change the situation by material methods ended in failure and discouragement.

After all my efforts failed, I realized that I had to gain an improved concept of what truly constitutes employment. I began working to apply the Science of Christ Jesus’ teachings to better understand my spiritual identity. I started realizing that the intel-

ligent Mind, God, who endows me with abilities and ideas as His reflection, does not permit these gifts to be wasted, and that He provides a continuous demand for them. I don't need to be preoccupied with how this demand is expressed humanly, only to know that God's plan for me is always complete, effortless, and infinitely better than anything I could possibly imagine or obtain through my own actions. Since my identity as an idea of God includes continuous employment, I can never be unemployed or underemployed. I came to understand that since progress and opportunity are spiritual concepts, unrestricted by beliefs of time, place, or any human condition, they unfold effortlessly in my human experience in proportion as I express my true selfhood or identity.

Laying this spiritual groundwork took nearly a year, as I had to understand what I was claiming for myself. During these months of seemingly frustrating employment, I really strove to express other qualities of my identity, such as joy, integrity, and especially to outwardly express love in daily contacts with my fellowman—in my neighborhood, at work, and wherever I happened to be. I tried to live the admonition (I John 3:18), "Let us not love in word . . . but in deed and in truth." I made it my "business" to smile at strangers on the street, to speak in passing, and to remember faces of people I had met when I saw them again. At this stage, I was unexpectedly offered a year's postdoctoral residency at the most prestigious institution in my field. This included a shift in career emphasis that brought me even closer to my true interests. However, the change necessitated my resigning from my position.

My year of residency at Woods Hole in Massachusetts was rewarding in every respect. I was able to attend The Mother Church several times and to have the wonderful experience of attending the Annual Meeting and programs associated with the Centennial of the publication of *Science and Health* by Mrs. Eddy. This was the most uplifting event I have ever attended.

However, as the year drew to a close, I again had no job prospects in sight. This time, though, the basic work was established, and I began building on a foundation already laid and solid. I was serene in the assurance that Principle had not supported me this far, only to abandon me now. I knew that with Mind as my source

of all direction and activity I didn't need to frantically seek employment (despite the apparent current lack of jobs in my field), nor could I through possible ignorance of the job market be overlooked for right employment. As a result, instead of sending out a multitude of applications, I wrote only a few for positions that I felt fitted my interests and experience.

A week before my appointment ended, I was invited to remain where I was for another month to complete some additional work. Before this extension ended, I was offered a permanent position in the location I desired. The job has proved to be one where my qualifications are appreciated and one that allows full expression—where even the work of the years I had considered wasted, on my previous job, fitted right in with the requirements of my new employer.

All of the activities associated with my transition to a new location and job were effortlessly accomplished. It had been necessary for me to rent my house for two years, and I was without a place to live. A beautiful apartment was offered to me where none was supposedly available. When a check transferring funds to my new bank account was misaddressed by the forwarder, and I found myself completely without money even for the rent on the new apartment, abundant supply arrived on the right day from an unexpected source. There were many other evidences of the truth of this Bible promise (Isa. 65:24): "Before they call, I will answer; and while they are yet speaking, I will hear." Even friends who are not Scientists remarked about the "miraculous" manner in which everything worked out for me exactly when needed.

Mrs. Eddy tells us, "Trials are proofs of God's care" (*Science and Health*, p. 66). I stand in awe before the completeness and harmony of this entire experience. I am very grateful for having been forced into a quantum leap forward spiritually as a result of this "trial"; for the stimulation of my desire to measure up to my complete and satisfying selfhood; and especially for learning what a powerful force for blessing is love to my fellowman, expressed in all the small actions of my daily life—not in mere words.

DAVID W. ALLEN

Washington, District of Columbia

[Original in German]

My first contact with Christian Science was at a Wednesday testimony meeting. One testimony showed to me most convincingly the blessing of this practical, applicable religion. That is why I look upon this opportunity to submit a testimony for publication in our periodicals with a grateful heart.

A number of years ago I was healed of the effects of an accident through Christian Science treatment. I had very hastily crossed a roadway and an automobile had thrown me to the street. Eyewitnesses saw to it that I was taken to the hospital. I was unconscious until the following morning. The medical diagnosis included fracture of the collarbone, injuries to the shoulder, as well as a serious brain concussion.

When it became clear to me where I was and what had happened, I asked to be released from the hospital. The doctor opposed this, for he did not think I was able to judge my situation. He also pointed out that I lived alone and had no one who could assume my care or the responsibility for me.

As my situation became clear to me, I firmly determined—even if I did have to stay at the hospital at first for general care—to take no medication nor other material means, nor allow them to be used. I wanted to be able to say the physician who healed me was divine Love alone.

A nurse came to offer an injection to alleviate pain. She could not believe I had no pain, as I kindly refused the injection. Later I heard that friends, who had been called to the hospital right after the accident to identify me, had got in touch at once with a Christian Science practitioner, even though these friends were not Scientists. It was known that I would wish to rely on Science for healing. And so as early as one hour after the accident, while I was still unconscious, the practitioner began to pray for me. This prayerful support helped to strengthen me in my steadfast desire to rely on God, and gave me general freedom from pain. I was successful in rejecting all material remedial measures without damaging my good relationship with the doctor or the nursing staff.

I renewed my request to be released from the hospital, since a Christian Scientist had invited me to be in her home until I was

completely well. I stayed with my friend until I felt I could take care of myself again.

But there was one thing that caused me concern: the injured shoulder was higher than the other. This was very visible despite my complete freedom of movement. I now went to see the practitioner, who tried to make it clear to me that as a child of God, dwelling under His unerring control, I had never had an accident. At that time I did not really understand this. I made the remark that because of my "guilt"—namely, the carelessness with which I crossed the roadway—I had been given a lesson and could only be grateful that nothing had happened to the driver of the car concerned. I did not know at that time that I was thus acting as the spokesman of mistaken theology. My practitioner noticed that I did not understand him and said, "Go home and let God give you the thought you are lacking."

In prayer at home I opened my Bible, and my eyes fell on verses 8 and 10 of Psalm 139. These portions stayed with me: "If I make my bed in hell, behold, thou art there" and "Even there shall thy hand lead me, and thy right hand shall hold me."

In the same moment, a wonderful understanding that God is absolute, unchanging Love filled me, and this understanding brought the healing. A look in the mirror the next morning showed that the natural symmetry had been restored. Later I recognized that through this experience I had, to a great extent, been freed of self-condemnation.

It is not possible to recall all the many small healings and instances of guidance and direction I had in this period of healing, and the deeper spiritual understanding gained that God is the healer of mortal ills. The physical healing ranks far behind these other benefits.

This is my third testimony to be published in our periodicals. I mention this to encourage others, too, to relate their healings and experiences in order to bless and be blessed.

(MRS.) MARGOT SASSE
Bielefeld, Federal Republic of Germany

Christian Science Lectures



Everyone is cordially invited to these free lectures.

‡ Indicates Children's Room available during lectures. Details should be obtained locally.

FEDERAL REPUBLIC OF GERMANY

Esslingen: Stadthalle, Kleiner Saal, 21 Grabbrunnenstr., 7.30 p.m., Mon., Oct. 31. In German. "The Divine Adventure" (Wyndham)

Frankfurt/Main (First): Festsaal der Börse, 2 Börsenplatz, 4 p.m., Sat., Nov. 5.‡ In English. In German 5.30 p.m. "Liberation Through Christ" (Anwandter)

Munich (First): Sophienaal, 6 Sophienstr., 6.30 p.m., Thurs., Nov. 3.‡ In English. In German 8 p.m. "Liberation Through Christ" (Anwandter)

NETHERLANDS

Utrecht (joint lecture): Church of St. Pieter, Achter de St. Pieter, 3.45 p.m., Sun., Oct. 30. In English. Dutch translation 2.30 p.m. "Liberation Through Christ" (Anwandter)

SWITZERLAND

Aarau: Städt, Saalbau, 8 p.m., Fri., Nov. 4. In German. "The Divine Adventure" (Wyndham)

Basel: Church, 2 Picassoplatz, 8 p.m., Tues., Nov. 1. In German. "The Divine Adventure" (Wyndham)

Interlaken: Secondary School Hall, 5 Alpenstr., 3.30 p.m., Sat., Nov. 5. In German. "The Divine Adventure" (Wyndham)

Zurich (Society): Grossen Borsensaal, 5 Bleicherweg, 3 p.m., Sun., Oct. 30. In German. "The Divine Adventure" (Wyndham)

NEW ZEALAND

Auckland: Kenneth Maidment Theatre (Univ.), Alfred St., 8 p.m., Tues., Nov. 8. "Justice Under God's Care" (Henderson)

Christchurch: Conference Rm., Town Hall, Kilmore St., 8 p.m., Mon., Nov. 14. "Justice Under God's Care" (Henderson)

Wellington: Majestic Cabaret, 100 Willis St., 8.30 p.m., Fri., Nov. 18. "Justice Under God's Care" (Henderson)

UNITED STATES

(Week of October 16 to 22, and some earlier dates)

CALIFORNIA—Bakersfield (Second): East Bakersfield High School, 2200 Quincy Dr., 8 p.m., Tues., Oct. 18.‡ "Become What You Are!" (Rogers)

Banning: High School, 101 E. Nicolet St., 3 p.m., Sat., Oct. 22. "The Family of Man" (Rogers)

Belvedere: San Francisco Yacht Club, 98 Beach Rd., 8 p.m., Mon., Oct. 17.‡ "Reality: Matter or Mind?" (Ferris)

Boulder Creek: Church, 12547 Hwy. 9, 3 p.m., Sun., Oct. 16.‡ "Are You Looking in the Right Direction?" (Rivas)

Burbank (First): Church, 230 Amherst Dr., 8 p.m., Mon., Oct. 17.‡ "Become What You Are!" (Rogers)

Burbank (Second): Church, 510 N. Buena Vista St., 8 p.m., Fri., Oct. 21.‡ "Diana or Christ?" (Aghamalian)

Claremont: The Village Theater, 231 W. Bonita Ave., 11 a.m., Sat., Oct. 22. "Diana or Christ?" (Aghamalian)

Covina: Church, 173 W. Center St., 8 p.m., Mon., Oct. 17.‡ "Claim Your Real Inheritance" (Tuttle)

CALIFORNIA (continued)

Downey: Church, 8454 Fifth St., 8 p.m., Tues., Oct. 18.‡ "Are You Looking in the Right Direction?" (Rivas)

Escondido: Theater, 309 Grand Ave., 10 a.m., Sat., Oct. 22.‡ "Reality: Matter or Mind?" (Ferris)

Glendale (First): Church, 500 S. Central Ave., 8 p.m., Thurs., Oct. 20.‡ "The Power of God" (Rivas)

Laguna Beach: Church, 635 High Dr., 8 p.m., Fri., Oct. 21.‡ "Reality: Matter or Mind?" (Ferris)

Lancaster: Church, Fern and Milling, 2 p.m., Sun., Oct. 16.‡ "Claim Your Real Inheritance" (Tuttle)

Los Angeles (Eleventh): Globe Theater, 744 S. Broadway, 11 a.m., Sat., Oct. 22.‡ In Spanish. "Who's at the Top of Your Pyramid?" (Rivas)

Modesto: Church, 225 Downey Ave., 8 p.m., Tues., Oct. 18.‡ "Reality: Matter or Mind?" (Ferris)

Oakland (Fourth): Church, 1330 Lakeshore Ave., 3 p.m., Sun., Oct. 16.‡ "The Spiritual Basis of Health" (Ferris)

Orange: Church, 1424 E. Walnut Ave., 8 p.m., Fri., Oct. 21.‡ "Are You Looking in the Right Direction?" (Rivas)

Porterville: Masonic Temple, W. Oakmont Ave. and N. Indiana, 3 p.m., Sun., Oct. 16.‡ "The Family of Man" (Rogers)

Sacramento (First): Church, Capitol Ave. and 23d St., 8 p.m., Tues., Oct. 18.‡ "Diana or Christ?" (Aghamalian)

San Clemente: Community Center, Del Mar and Seville, 8 p.m., Thurs., Oct. 20.‡ "Become What You Are!" (Rogers)

San Pedro (Seventh, Los Angeles): Church, 1010 Cabrillo, 8 p.m., Thurs., Oct. 20.‡ "Diana or Christ?" (Aghamalian)

Taft: IOOF Temple, 504 Center St., 3 p.m., Sun., Oct. 16. "Eternity Now" (Angus)

Torrance: Church, 1750 Manuel Ave. and 218th St., 8 p.m., Fri., Oct. 21.‡ "Become What You Are!" (Rogers)

Visalia: Church, 2150 W. Main St., 8 p.m., Tues., Oct. 18.‡ "Eternity Now" (Angus)

Westwood Village (Twenty-eighth, Los Angeles): Church, 1018 Hilgard Ave., 8 p.m., Thurs., Oct. 20.‡ "Reality: Matter or Mind?" (Ferris)

Woodland: St. John's United Church of Christ, Social Hall, 432 Cleveland, 8 p.m., Mon., Oct. 17.‡ "Diana or Christ?" (Aghamalian)

CONNECTICUT—Bridgeport: Church, 2271 North Ave., 3.30 p.m., Sun., Oct. 16.‡ "The Life That Is Worth Living" (Henniker-Heaton)

Hartford (First): Church, 235 Scarborough St., 8 p.m., Mon., Oct. 17.‡ "Get Your Life in Balance" (Driver)

New Milford: Church, 2 Main St., 8 p.m., Thurs., Oct. 6.‡ "Dare to Care" (Houston)

DELAWARE—Wilmington: Church, 1201 Van Buren St., 8 p.m., Mon., Oct. 17.‡ "No, You're Not Trapped!" (Leever)

ILLINOIS—Crystal Lake: Community High School, 45 W. Franklin, 8 p.m., Mon., Oct. 17.‡ "The Spiritual Viewpoint" (Correll)

De Kalb: Church, 220 N. Third St., 3 p.m., Sun., Oct. 16.‡ "There's Only One Real Ego" (Correll)

Oak Park (Second): Irving School, 1124 S. Ridgeland Ave., 8 p.m., Tues., Oct. 18. "Spiritual Abundance Is God's Law" (Alton)

Rock Island: Church, Seventh Ave. and 22d St., 8 p.m., Fri., Oct. 21.‡ "What's Your Greatest Need?" (Alton)

Savanna: Church, California and Ohio Sts., 8 p.m., Fri., Oct. 21.‡ "There's Only One Real Ego" (Correll)

Wilmette: Church, 1001 Central Ave., 8 p.m., Thurs., Oct. 20.‡ "Spiritual Abundance Is God's Law" (Alton)

INDIANA—Brazil: Church, 137 N. Walnut St., 3 p.m., Sun., Oct. 16. "A New Beginning" (Jenks)

Evansville: Church, 212 Mulberry St., 3 p.m., Sun., Oct. 16.‡ "A New View of Prophecy" (Thorneloe)

Fort Wayne: Church, 2410 S. Fairfield Ave., 8 p.m., Thurs., Oct. 20.‡ "A New View of Prophecy" (Thorneloe)

CHRISTIAN SCIENCE SENTINEL

INDIANA (continued)

Frankfort: Church, 450 E. Washington St., 8 p.m., Tues., Oct. 18. "There's Only One Real Ego" (Correll)

Greensburg: Church, 126 N. East and Washington Sts., 7.30 p.m., Fri., Oct. 21.‡ "The Healing Method of Christian Science" (Spencer)

LaPorte: Church, 1008 Michigan Ave., 8 p.m., Thurs., Oct. 20. "The Spiritual Viewpoint" (Correll)

Marion: Public Library, 105 W. Sixth St., 7.30 p.m., Thurs., Oct. 20. "Let My People Go" (White)

Michigan City: Church, 510 E. Coolspring Ave., 8 p.m., Tues., Oct. 18.‡ See local notice for title. (Thorneloe)

Richmond: West Richmond Friends Meeting House, S.W. Seventh and W. Main St., 8 p.m., Fri., Oct. 21. "A New View of Prophecy" (Thorneloe)

Terre Haute: Church, Swan and S. Sixth Sts., 7.30 p.m., Mon., Oct. 17.‡ "A New View of Prophecy" (Thorneloe)

West Lafayette: Church, 610 Meridian St., W., 8 p.m., Mon., Oct. 17.‡ "Spiritual Abundance Is God's Law" (Alton)

IOWA—Davenport: Church, 636 Kirkwood Blvd., 3 p.m., Sat., Oct. 1.‡ "What It Takes to Heal" (Spencer)

Fort Dodge: Church, 521 N. 12th St., 8 p.m., Mon., Oct. 17.‡ "Let My People Go" (White)

Sioux City: Church, Tenth and Jackson, 8 p.m., Tues., Oct. 18.‡ "Let My People Go" (White)

KANSAS—Hutchinson: Church, 1400 N. Main, 3 p.m., Sun., Oct. 16.‡ "Honesty—The Power of Its Deeper Dimension" (Rennie)

Salina: See local notice for place. 3 p.m., Sun., Oct. 2. "Eternity Now" (Angus)

Wichita (First): Church, 828 N. Broadway, 8 p.m., Mon., Oct. 17.‡ "Honesty—The Power of Its Deeper Dimension" (Rennie)

LOUISIANA—Kenner (Third, New Orleans): Holiday Inn, near Airport, 2929 Williams Blvd., 8 p.m., Fri., Oct. 14.‡ "What's Your Greatest Need?" (Alton)

MARYLAND—Baltimore (Second): See local notice for place. 8 p.m., Thurs., Oct. 20.‡ "Keeping Pace with God" (Plimmer)

MASSACHUSETTS—Andover: Church, 278 N. Main St., 8 p.m., Mon., Oct. 17.‡ "Christian Science: The Christian's Best Friend" (Plimmer)

Belmont: Belmont High School, Concord Ave., 8 p.m., Mon., Oct. 17.‡ "The Touch of Spirit" (Clarke)

Greenfield: Church, 463 Main St., 8 p.m., Thurs., Oct. 20.‡ "The Touch of Spirit" (Clarke)

Haverhill: Public Library, 99 Main St., 8 p.m., Tues., Oct. 18.‡ "Ageless Youth" (Driver)

Hyannis: Church, Bearse's Way and Stevens St., 8 p.m., Tues., Oct. 18.‡ "The Touch of Spirit" (Clarke)

Wellesley Hills (First, Wellesley): Wellesley Community Center, 219 Washington St., 8 p.m., Tues., Oct. 18.‡ "Keeping Pace with God" (Plimmer)

Worcester (Second): Church, 255 Salisbury St., 3.30 p.m., Sun., Oct. 16.‡ "Humanity's Link with God" (Plimmer)

MICHIGAN—Detroit (Ninth): Church, 4330 W. Davison Ave., 3 p.m., Sun., Oct. 16.‡ "The Healing Method of Christian Science" (Spencer)

Glen Arbor: Town Hall, M-22, 8 p.m., Fri., Sept. 30. "What's Your Greatest Need?" (Alton)

Muskegon: Church, 280 W. Muskegon Ave. and Third St., 8 p.m., Fri., Oct. 21.‡ "A New Beginning" (Jenks)

NEBRASKA—Grand Island: Church, 1003 W. Third St., 8 p.m., Mon., Oct. 10.‡ "Honesty—The Power of Its Deeper Dimension" (Rennie)

Lincoln (Second): Radisson Cornhuskers Hotel, 301 S. 13th St., 12 m., Tues., Oct. 11.‡ "Honesty—The Power of Its Deeper Dimension" (Rennie)

NEW JERSEY—Bridgeton: Church, 40 Bank St., 3 p.m., Sun., Oct. 16.‡ "Loving to Live" (Curtis)

NEW JERSEY (continued)

East Brunswick-New Brunswick: Church, 110 Ryders Ln., East Brunswick, 3.30 p.m., Sun., Oct. 16.‡ "Go Forth in Safety" (Driver)

Manasquan (First, Point Pleasant Beach): United Methodist Church, South St., 3.30 p.m., Sun., Oct. 16. "No, You're Not Trapped!" (Leever)

Scotch Plains (First, Fanwood/Scotch Plains): Terrill Junior High, Terrill Rd., 8.15 p.m., Thurs., Oct. 13.‡ "Loving to Live" (Curtis)

NEW YORK—Huntington: Church, 449 Main St., 8.30 p.m., Tues., Oct. 11.‡ "Dare to Care" (Houston)

Jackson Heights: Church, 86-01 35th Ave., L.I., 3.30 p.m., Sat., Oct. 22.‡ "See It Like It Is" (Houston)

Jamestown: Church, 321 Prendergast Ave., 8.15 p.m., Sat., Oct. 15.‡ "Dare to Care" (Houston)

Spring Valley: Orange and Rockland Auditorium, 75 W. Rte. 59, 8.30 p.m., Tues., Oct. 4.‡ "The Touch of Spirit" (Clarke)

Vestal (First, Binghamton): Public Library, Vestal Pkwy., 3 p.m., Sun., Oct. 16.‡ "Dare to Care" (Houston)

OHIO—Cincinnati (Third): See local notice for place and hour. Sat., Oct. 22. "Let My People Go" (White)

Hamilton: Miami University Branch, Campus Auditorium, Peck Ave., 8 p.m., Thurs., Oct. 20.‡ "Mary Baker Eddy's Challenge to Materiality" (Spencer)

Lima: State University, 4300 Campus Dr., 8 p.m., Sat., Oct. 22.‡ "A New View of Prophecy" (Thorneloe)

Springfield: Church, 1616 E. High St., 8 p.m., Mon., Oct. 17.‡ "What It Takes to Heal" (Spencer)

Upper Arlington: Municipal Ctr., 3600 Tremont Rd., 8 p.m., Tues., Oct. 18. "The Healing Message of Christian Science" (Spencer)

OKLAHOMA—Bartlesville: YMCA, 101 N. Osage, 8 p.m., Tues., Oct. 18.‡ "Honesty—The Power of Its Deeper Dimension" (Rennie)

Enid: Church, 1302 W. Broadway, 8 p.m., Fri., Oct. 21.‡ "Honesty—The Power of Its Deeper Dimension" (Rennie)

Oklahoma City (First): City University, Main Auditorium, 2501 N. Blackwelder, 8 p.m., Sat., Oct. 22.‡ "Honesty—The Power of Its Deeper Dimension" (Rennie)

Tulsa (First): Church, 924 S. Boulder Ave., 8 p.m., Thurs., Oct. 20.‡ "Honesty—The Power of Its Deeper Dimension" (Rennie)

PENNSYLVANIA—Carlisle: Hamilton Library, 21 N. Pitt St., 8 p.m., Fri., Oct. 21. "Deathless Life" (Curtis)

Downingtown: Central Presbyterian Church, 101 Uwchlan Ave., 8.15 p.m., Tues., Oct. 18.‡ "No, You're Not Trapped!" (Leever)

Forty Fort: Church, 1585 Wyoming Ave., 8.15 p.m., Mon., Oct. 17.‡ "Is Anybody at Home?" (Houston)

Hanover: Gideon Grange Hall, 2010 John St., 8 p.m., Thurs., Oct. 20.‡ "Let's Choose Heaven Here" (Curtis)

Mt. Lebanon: Church, 1100 Washington Rd., Pittsburgh, 8.15 p.m., Thurs., Oct. 13.‡ "Dare to Care" (Houston)

Philadelphia (Third): Church, 8044 Stenton Ave., Chestnut Hill, 3 p.m., Sat., Oct. 22.‡ "Keeping Pace with God" (Plimmer)

Pottstown: Church, Evans and Prospect Sts., 8 p.m., Tues., Oct. 18.‡ "Loving to Live" (Curtis)

Swarthmore: Church, 206 Park Ave., 8 p.m., Thurs., Oct. 20.‡ "Dare to Care" (Houston)

Upper Darby: Church, Chestnut, east of 69th St., 8 p.m., Mon., Oct. 17.‡ "Loving to Live" (Curtis)

York: Church, Broad and Market Sts., 8.15 p.m., Tues., Oct. 18.‡ "Dare to Care" (Houston)

RHODE ISLAND—North Kingstown: Church, 55 Tower Hill Rd., 8 p.m., Mon., Oct. 17.‡ "The Life That Is Worth Living" (Henniker-Heaton)

Providence (First): Church, Meeting and Prospect Sts., 3 p.m., Sun., Oct. 16.‡ "The Touch of Spirit" (Clarke)

VERMONT—Woodstock: Universalist Church, Church St., 8 p.m., Fri., Oct. 21.‡ "The Touch of Spirit" (Clarke)

CHRISTIAN SCIENCE SENTINEL

WASHINGTON—Friday Harbor: See local notice for place. 3 p.m., Sat., Oct. 8.‡
"Diana or Christ?" (Aghamalian)

Seattle (Fourth): Church, 1119 Eighth Ave. and Seneca, 3 p.m., Sun., Oct. 9.‡
"Diana or Christ?"
(Aghamalian)

WISCONSIN—Marshfield: Church, 201 S. Maple Ave. and E. Second, 3 p.m., Sun., Oct. 16.‡ "Let My People Go" (White)

Milwaukee (joint lecture): Pabst Theater, 144 E. Wells St., 11 a.m., Sat., Oct. 22.
"There's Only One Real Ego" (Correll)

[These lectures are given by members of the Board of Lectureship of The Mother Church, The First Church of Christ, Scientist, in Boston, Massachusetts, U.S.A.]

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